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taking thoroughness and everything essential is supplied. Hagenmeyer's method necessitates much repetition and some of the same facts and statements will be found in more than one place. His method also leads him to give many references of little value and thus to increase the size of his volume. But we must refrain from criticisms which are on practically the same level as looking a gift-horse in the mouth.

Fulcher's *Historia* is of especial value; not only was he in the first crusade, for which he gives a useful and generally trustworthy account, but he was the only westerner, resident in Jerusalem and participating in many of the events, who wrote a chronicle of the early years of the kingdom (cf. pp. v, 51, 64). And this edition supersedes all previous ones by its accuracy and thoroughness. Moreover, it supersedes to some extent the editions of other authors by Hagenmeyer himself, as he makes corrections and additions to the material contained in his earlier works. This work is the indispensable guide for all students of the subject.

DANA C. MUNRO.

Spiritual Reformers in the Sixteenth and Seventeenth Centuries.

By RUFUS M. JONES, M.A., D.Litt., Professor of Philosophy, Haverford College. (New York and London: The Macmillan Company. 1914. Pp. li, 362.)

PROFESSOR JONES no longer needs introduction or commendation to students of the history of religion; and those who have read his *Studies in Mystical Religion* (1908) and his *The Quakers in the American Colonies* (1911) will at once divine that the present work forms a link between the two. Even closer is its relation to an earlier link, Mr. W. C. Braithwaite's volume on *The Beginnings of Quakerism*, published in the same series in 1912 with an introduction by Professor Jones. In that introduction he told us that his *Studies in Mystical Religion* had endeavored to trace "one powerful line of influences which helped to form the religious sects of the Commonwealth period", and that he was "now engaged upon a second volume of *Studies*", which would "trace out other great lines of formative influence, and make much clearer than heretofore the spiritual conditions and environment of that creative epoch in which Quakerism was born". This new volume he then intended to devote mainly to Jacob Boehme and his influence, and under the title of "Boehme and Other Mystical Influences" it was announced as "in preparation"; but he soon found, as he now tells us, that Boehme was no isolated prophet, but "an organic part of a far-reaching and significant historical movement". It is to the tracing of this movement "as a great side current of the Reformation" as well as to "the discovery of the background and environment of seventeenth century Quakerism" that the present work is devoted.

To Boehme and his influence, indeed, only four chapters (less than a quarter of the volume) are given. Earlier chapters deal with Hans

Denck, with Johann Bünderlin and Christian Entfelder, with Sebastian Franck, with Caspar Schwenckfeld, with Sebastian Castellio, with Coornhert and the Dutch Collegiants, with Valentine Weigel; later ones take up English mystics of the seventeenth century—Everard, Randall, Rous, Vane, Sterry, the “Latitude-Men”, the Cambridge Platonists, the mystical poets. The names suggest how wide is the author’s notion of “spiritual reformers”, and he wisely devotes an introduction to the question “What is ‘spiritual religion’?” The phrase, he reminds us, is Pauline and Johannine. The Gnostics, the Montanists, the medieval mystics, handed down the conception. But then it broadened. “Parallel with the main currents of the Protestant Reformation”, says Mr. Jones, “a new type of ‘spiritual religion’ appeared and continued to manifest itself . . . throughout the entire Reformation era, with a wealth of results which are still operative in the life of the modern world.” “The men who initiated and guided this significant undertaking—the exhibition in the world of what they persistently called ‘spiritual religion’—were influenced by three great historic tendencies, all three of which were harmoniously united in their type of Christianity. They were the Mystical tendency, the Humanistic or Rational tendency, and the distinctive Faith-tendency of the Reformation. These three strands are indissolubly woven together in this type of so-called spiritual Religion.” These strands he defines in their relation to religion and to each other, and points out how the men whom he is here calling Spiritual Reformers “are examples of this wider synthesis”. “They all read and loved the mystics and they themselves enjoyed times of direct refreshment from an inward Source of Life, but they were, most of them, at the same time, devoted Humanists. They shared with enthusiasm the rediscovery of those treasures which human Reason had produced, and they rose to a more virile confidence in the sphere and capacity of Reason than had prevailed in Christian circles since the days of the early Greek Fathers.” And they caught, too, the new message of Luther. But that message “spoke, as all Pentecosts do, to each man in his own tongue. To those who came to the Lutheran insight with a deep hunger of spirit for reality and with minds liberated by Humanistic studies, the Faith-message meant new heavens and a new earth. It was a new discovery of God, and a new estimate of man. . . . By a shift of view, as revolutionary as that from Ptolemaic astronomy to the verifiable insight of Copernicus, they passed over from the dogma of a Christ who came to appease an angry God, and to found a Church as an ark of safety in a doomed world, to the living apprehension of a Christ . . . who revealed to them, in terms of His own nature, an eternally tender, loving, suffering, self-giving God, and who made them see, with the enlightened eyes of their heart, the divine possibilities of human life. Through this insight they were the beginners of a new type of Christianity, which has become wide-spread and impressive in the modern world.”

It is this threefold strand that Professor Jones tries to follow through the sixteenth and seventeenth centuries. But it is the mystical that most appeals to him, and in the mystical that which foreshadows or explains the advent of the Quakers. Within these limits his gleaning has been alert. Entfelder is almost his discovery. And if he has not always used all the literature (on the biographical side especially he has missed things of importance), he has studied at first hand the writings of these thinkers, and to admirable purpose. Fascinating are his glimpses into the souls of these brave old individualists; clear and cogent is his tracing of their spiritual ancestry.

It is a notable contribution to a much neglected chapter of history. But there is more to do. Dr. Jones has but opened the door on these forgotten heroes of the faith. As says Mr. Edward A. George in the eloquent little book—*Seventeenth Century Men of Latitude*—which is perhaps the best complement to this one: “The men who make names for themselves are often men of extremes. Souls on fire brand history with their mark.” But “too often in watching meteors we ignore the fixed stars”.

GEORGE L. BURR.

Russian Expansion on the Pacific, 1641-1850: an Account of the Earliest and Later Expeditions made by the Russians along the Pacific Coast of Asia and North America; including some related Expeditions to the Arctic Regions. By F. A. GOLDER. (Cleveland: The Arthur H. Clark Company. 1914. Pp. 368.)

THE record of the extension of Russian authority in Siberia to Bering Sea, and of Russian exploration to the Northwest Coast of America forms an interesting chapter of history, especially to Americans, since our acquisition of Alaska.

This record has given rise to a voluminous literature, notwithstanding the destruction by fire at Yakutsk of a great mass of original data, in the early part of the nineteenth century.

Reports of governmental expeditions and copies of a multitude of other papers fortunately exist in the archives at Petrograd, where the author of this volume has made researches. He was also able to examine the Delisle manuscripts at Paris, though the latter seem to have afforded little of importance.

The author's sketch of Russian administration in Eastern Siberia is followed by a discussion of the relations between Russia and China on the Amur River before 1689. A critical examination of Deshneff's explorations about Bering Strait comes next, in which the author discredits them, but the argument partakes too much of the nature of special pleading to be convincing.

Chapters on Kamchatka, on the Kuril Islands, and on the “Land of Yesso” follow, with a very full account of Bering's first expedition to the strait which bears his name. Another chapter treats of the Chukchis